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Preached at the

Cathedral Church of *St. Paul,*

Before the Right Honourable the

L O R D M A Y O R,

T H E

ALDERMEN, and the LIVERIES of the several
Companies of this City,

On *Tuesday, May 29, -1744.*

Being the Anniversary Day of Thanksgiving for the
Restoration of the Royal Family and Government.

By T H O M A S P E R S E H O W S E, M. A.
Chaplain to his Lordship.

L O N D O N:

Printed for J. and R. TONSON, and S. DRAPER,
in the *Strand.* 1744.

W E S T L E Y, Mayor.

Tuesday, the 5th Day of June 1744,
and in the Seventeenth Year of the Reign
of King GEORGE the Second, of
Great-Britain, &c.

IT is Order'd that the Thanks of this Court
be given to the Reverend Mr. *Perse-
howse* for his Sermon preached before this
Court, and the Liveries of the several Com-
panies of this City, at the Cathedral-Church
of St. Paul, on *Tuesday* the Twenty-ninth of
May last, being the Anniversary Day of
Thanksgiving for the Restoration of the
Royal Family and Government, and that
he be desired to print the same.

M A N.



To the Right Honourable

Sir ROBERT WESTLEY, Knight,
L O R D M A Y O R,

And the Worshipful the Court of ALDERMEN.

My Lord, &c.

Nothing but a *Desire*, which ought to have with me the Weight of an *indispensible Command*, could have induc'd me to venture into the World this plain Sermon, never design'd for publick View.

However, tho' I cannot be so partial as to praise its Elegancy, yet, I believe I may venture to say it is honest, and breathes Sentiments like your own; and it is to this I have the Vanity to ascribe your Approbation of it. A Praise which I infinitely prefer to all other Considerations.

A just Temperature of *Loyalty* and Love of *Liberty*, are the true Character of a *Briton*, in his political Capacity, and are, in a peculiar manner, so of the *City of London*. 'Tis these which will always *deservedly* give this Great Metropolis, as much Weight with the Nation for its Authority, as for its Opulency and share of Property. A Zeal at Heart for *Liberty*, is a Glory which never was disputed your City: Its Wealth and Honesty
has

DEDICATION.

has always plac'd it above the corrupt Influence of Power; and as for the other, the *late glorious Proof*, You, at such a Crisis, gave, of your *inviolable Attachment to His present Majesty and His illustrious House*, must effectually vindicate *Your Loyalty* against those, who would, to support their own Power from selfish Views, brand the *City of London* with the equally odious Character of *Republican, or Jacobite*.

I know not which most *deserves* to be celebrated, the *Earliness, the Zeal, the Unanimity, or the happy Effects of that ever-memorable Test of your Loyalty*: But this I know, that I shall always esteem it *one* of the greatest Honours of my Life to have had the Approbation of *such a Magistracy*, and to have stood in *such* a Relation to the *Head* of it, who has always so steadily and invariably supported, in His publick Capacity, the Character of a *True Briton, a Loyal Subject, and a Friend of Liberty*; and in His private and religious one, *A True Son of the Church of England*. I am,

My Lord and Gentlemen,

Your most devoted humble Servant,

THOMAS PERSEHOWSE.

Barnes, June 27, 1744.

ZECHARIAH iv. 6.

*This is the word of the LORD unto Zerubba-
bel, saying, Not by might, nor by power,
but by my Spirit, saith the LORD of
hosts.*

IT wants now but a few Years of a
Century, since the Blessing we are met
this Day to commemorate was bestow'd
upon us. A Blessing so great, that the Wis-
dom and Piety of our Ancestors who then
receiv'd it, and who at that time presided
in the Government, thought fit to set apart
this Day, on which it was happily accom-
plish'd, for a solemn and perpetual Com-
memoration with Thanksgivings to Almighty
God for the Deliverance which He then
wrought for us; for it was *the Lord's doing,*
and marvellous in our eyes; well may we say
that *this is the day which the Lord hath*

made, we will rejoice and be glad in it. A Deliverance which (as the Act of Parliament expresses it) has miraculously demonstrated in the View of all the World God's transcendent Mercy, Love and Graciousness towards his Majesty King *Charles* the Second, and towards all his loyal Subjects of this his Kingdom of *England*, and Dominions thereunto belonging, by his Majesty's late wonderful, glorious, peaceable and joyful Restoration to the actual Possession of his undoubted, Hereditary, Sovereign, and Legal Authority over them, after sundry Years forced Extermination into foreign Parts, by the most traiterous Conspirators, and armed Power of usurped Tyrants, and execrable perfidious Traitors.

And all this accomplish'd without the least Opposition or Effusion of Blood, thro' the unanimous, cordial, loyal Votes of the Lords and Commons in Parliament assembled, and the passionate Desires of all other his Majesty's Subjects. So that we may properly say of this great Act of Providence, that it was wrought *not by might, nor by power,*

power, but by the Spirit of God, who maketh Men to be of one Mind in an House.

The Occasion of this Message to *Zerubabel*, who is the same Person that we find mentioned *Ezra* i. 8. by the Name of *Shefbazzar*, and there also call'd Prince of the Land, was this,

After he had, by virtue of a Commission from *Cyrus*, conducted such of the *Jews* as were willing and desirous to return to *Jerusalem*, and was there become their Governor, they with all Diligence set about rebuilding the Temple, being what they had most set their Hearts upon, and which alone had brought them back from *Babylon* into *Judea*; and therefore having spent the first Year in preparing Materials, and contracting with Workmen for the Building; in the second Month of the second Year after their Return, they laid the Foundation of the House of the Lord, which was done with great Solemnity.

But they had not long been engaged in this Undertaking before the *Samaritans*, who were refus'd Liberty to join in the Work
because

because they were Idolaters, being much incensed, did all they could to hinder it; and though they could not alter the Decree of *Cyrus*, yet by the eloquent Persuasion of Bribery and Corruption (so soon did that prevail) they made to themselves Friends of the Under-Officers to obstruct the Execution of it; so that the Building went very slowly on, because they, *i. e.* the *Jews*, then were oblig'd to carry on the Work at their own Expence. This was the Case during the five last Years of *Cyrus*. But after his Death *Cambyfes* his Son, who is in Holy Scripture called *Ahasuerus*, tho' he could not be prevail'd with publicly to revoke the Decree of his Father, yet he so far discourag'd it, that the Work went heavily on all his Reign, which was seven Years and five Months. But after his Death the *Samaritans* obtain'd a Decree from *Smerdis*, who is in Holy Scripture called *Artaxerxes* (and who was himself an Usurper) to prohibit the *Jews* from building the Temple; and the Power of executing of it was committed to their mortal Enemies
the

the *Samaritans*; so that during his short Reign, which was but of seven Months continuance, the Building entirely stood still.

Nor did the *Jews*, after the Death of this Usurper, immediately resume the Work; so that God smote the Land with Barrenness, insomuch that both the Vintage and Harvest fail'd them; but upon their renewing the Work in the second Year of *Darius Hystaspes*, the Word of the Lord came to *Zerubbabel* by *Haggai* the Prophet, which not only assur'd them of his Presence to make the Work prosper in their Hands, but also promis'd that *the Glory of the latter House should be greater than the Glory of the former*; which was accomplished accordingly, when *Jesus Christ our Lord* came to his Temple and honoured it with his Presence.

To *Haggai* was joined the Prophet *Zechariah*, to encourage the People to follow and accomplish the re-edifying of the Temple, and the Re-establishment of God's Service; and the Words of the Text are particularly

particularly directed to *Zerubbabel* to strengthen him in his Charge of Political Head of the People. *This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*

“ The Being and Subsistence of my
 “ Church and People does not depend, as
 “ earthly Kingdoms, upon Force of Arms
 “ and Might, but in a lively internal Ac-
 “ tion of my Spirit.” And the Doctrine
 arising from the Text is,

That the Power of God is able, of itself,
 to bring to pass whatsoever he designs
 without any Aid or Assistance from Man :
 nay, notwithstanding his Opposition, he
 does often take the Wicked in his own
 Devices.

For the Truth of this, as the Nation of
 the *Jews* were in several Instances a signal
 Proof, so perhaps, next to them, no Peo-
 ple have had a more, or more eminent In-
 stances of this peculiar Providence watching
 over

over them, than we of this Land. For if ever any extraordinary Deliverance was vouchsafed to a Nation, if ever any favourable Turn or prosperous Event carry'd evident Marks and Tokens of God's Hand in it, the Blessing of this Day must surely be allow'd to be such, and ought therefore to be ascrib'd to his over-ruling Providence; for it was not brought about *by might, nor by power, but by the Spirit of the Lord of hosts.*

But the more clearly to lay this before you, I shall at present consider *First* the Greatness of the Deliverance which was this Day wrought for us, *Secondly*, the wonderful Manner in which it was brought to pass.

First then, let us consider the Greatness of the Deliverance which was by God's good Providence effected on this Day. To make a true Estimate of this, we must be oblig'd to take a short View of the Calamities under which these Kingdoms groan'd for many Years.

Civil War, naturally attended with Blood and Slaughter, Violence and Rapine, had for a long time laid waste three flourishing Kingdoms, and spread Desolation to the remotest Corners of this once happy Land; and the continuance of this for so many Years at home had brought us to that unhappy Condition, as neither to be fear'd nor regarded by our Neighbours abroad. None of the Northern Monarchs had either Honour enough for that pious, good, though unfortunate Prince, or Value for the People, to interpose and make up the Differences of the Land; but they contentedly look'd on, and beheld the entire Subversion of our Government, the Destruction of our Laws and Liberties; till the People, by subduing the *King*, found themselves robb'd of all those Blessings and Advantages, which they had enjoy'd under the well-order'd regular Frame of Monarchical-Government; for the Maintenance of which they thought they had all along been fighting, and were at last forced to submit to that lawless Usurpation and tyrannical Violence

lence and Oppression, which they were deluded to think they had been opposing with their Lives and Fortunes, and the Sacrifice of their Blood, Treasure and Honours.

So that all Orders and Degrees of Men became a Prey to those Monsters of Mankind, who stuck at nothing in their way to Power, but trampled under foot all Laws human and divine, all Restraints of Honour and Conscience.

Insomuch, that when they had got their Sovereign into their Power, they shewed no Regard either to the Sacredness of his Person, the Dignity of his Office, or the many excellent Virtues of his private Life; but after having exposed him to the rude Insults of his rebellious Subjects, and kept him many Months Prisoner, without allowing him the liberty of any one of his Chaplains to pray with him, (which never before was even refus'd the vilest Malefactor) to shew the height of that Wickedness which Men may arrive at when given up by God to a reprobate Mind, they did at last presume to erect,

what they call'd an High Court of Justice, against all Law, either of Reason or Revelation, to try and condemn *their own lawful, religious, and merciful King*, who was possess'd of more Virtues, either as a Prince or a Christian, than most of his Subjects either practis'd or knew. And, to complete their Villany, they did lastly embrue their Hands in the Blood of their *Sovereign*. Thus *was the breath of our Nostrils, the Anointed of the Lord, taken in their Pits, under whose Shadow we said we should be safe*. And when they had, by base Hands, murder'd their *Sovereign*, and forc'd the *lawful Heir* of his Dominions, to fly for Shelter into Foreign Parts, they *very religiously* seized on the Inheritance, and said *it shall be ours*. (*i. e.*) they usurp'd his right: And, because, all this was not sufficient to secure their own Title, that if they have used the Master of the House ill, they will take care the Servants shall not fare better; therefore another Court of Justice must be erected (for still by that Name must it go, tho' another Name might have done as well) to try, nay to murder

murder the Persons they could get at, and sequester the Estates of the rest of the loyal Nobility, Gentry, and Clergy, who thought it their Duty to embark themselves in Defence of their injur'd *King and Country*.

Nor ought we to forget, in this Account, the great Mischief and Prejudice that Religion underwent during this time of Confusion; for when the Authority of the Civil Government was weakned by Tumults and Sedition, and at last overturn'd by the Violence of War, the Ecclesiastical Power (which, as it supports the Civil, is supported by it) was deny'd any Authority, voted illegal, and antichristian, and all Order and Discipline abolish'd; the Precepts of the Gospel trod under Foot, even so much as common Morality entirely banish'd; and, instead of granting a Liberty of Conscience to all Persuasions of Religion, it was thought better that every Man should have no Conscience but Interest, nor no Religion but Gain: So that many, with warm Heads and weak Judgments, took, or rather pretended to take, the wandrings of their own
heated

heated Imaginations for divine Inspiration; and became great Enthusiasts under the Title of Gifted-men.

Whilst others, observing the many villainous Designs that were carried on under the hypocritical Disguise of Zeal for Religion, and the sanctified Pretence of greater Godliness, were brought to conceive a Prejudice against Religion itself, which they observed was made use of to such vile and abominable Purposes. Thus the Falshood and Hypocrisy of those, who pretended to be of the most godly Party, brought Religion into Disgrace with some, while the ridiculous Extravagancies of fanatical Enthusiasts rendered it contemptible to others; so that it was no Wonder that the Major Part of the Nation should become either Libertines or Atheists.

That this is no false Representation of the State of Religion after the Overthrow of Episcopacy, will appear plainly by the confession of those who had been most active in the Extirpation of it.

When

* When we look (say they) upon the present rueful, deplorable, and deform'd face of Religion, as they stand at this Day, our Spirits are amaz'd, our Hearts are overwhelmed, our Words are swallowed up. How shall we speak? how shall we hold our Peace? and yet where shall we pour out Complaint? ----- Instead of an Establishment of Faith and Truth, we swarm with noisome Errors, Heresies, and Blasphemies; instead of Unity and Uniformity in matters of Religion, we are torn in Pieces with destructive Schisms, Separations, Divisions, Subdivisions; instead of true Piety and the Power of Godliness, we have opened the very Floodgates to all Impiety and Prophaneness; instead of submitting to the Government of Christ, we walk in a Christless Looseness, and Licentiousness; instead of a *Reformation*, we may say with Sighs, what our Enemies heretofore said of us with Scorn, we have a *Deformation* in Religion.

* *A Testimony to the Truth of Jesus Christ. Subscrib'd December 14, 1647, by the London Ministers.*

These

These, and such like, were the miserable Evils which this Nation laboured under for many Years, till God, of his abundant Mercy, was pleased to look down with Pity and Compassion upon this distracted Church and Nation, to bring back our King to us, to restore our ancient Form of Civil Government; and to raise our Church from the ruinous Condition it had many Years been afflicted with, and to re-establish its primitive Doctrine and Worship, together with the Supports which the Piety of former Times had endowed her with.

And all this accomplish'd after so surprising a manner, that it plainly demonstrated itself to be the Work of *Divine Providence*, which was the *Second* thing I proposed to speak to. There were but two Ways for the King to hope the Attainment of his Restoration to the Throne of his Ancestors. The one was by a Foreign Power, to enable him to subdue all his rebellious Subjects by Force of Arms; the other, by the joint Rising of his Friends, to secure his Passage to the Exercise of the Regal Authority:

rity: But neither of these was any ways to be relied on.

As for the First, the noble Historian tells us, that whilst the Divisions had continued in the Army, and the Parliament seem'd entirely depos'd and laid aside, and no Body imagin'd a possibility of any Composition without Blood, Cardinal *Mazarine*, and the *Spanish* Minister, seem'd ready and prepar'd to advance any Design of the Kings; but when they saw all those Contentions and raging Animosities compos'd or suppress'd, and those very Men again in Possession of the Government and the Army, who had been so scornfully rejected and trampled upon; they look'd upon the Parliament as more securely settled against domestick Disturbances, and much more formidable, with reference to their Neighbours, than it had been under *Cromwell* himself; and they thought of nothing more than how to make Advantages and firm Alliances with it.

As to the Endeavours of the Loyal Party at home, tho' the Attempts had been many, and the Courage and Resolution of those

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who

who resolved, with the utmost Hazard, to rescue their oppressed Country, and restore their injur'd Sovereign, had visibly appear'd; yet, the Miscarriages and Disappointments of their most hopeful Projects had so far discourag'd them, as well nigh to give over all hope of Relief from any thing they were able to do. But when all other Hopes failed, then behold! on a sudden! almost instantaneously, as when God said, *Let there be Light, and there was Light*, God by his gracious Providence, miraculously, and in the Height of all their Pride, Policy, and Power, gave a Turn to their Affairs, and unravel'd the whole Design in a Moment, which they had been for many Years forming; and instead thereof the antient Government is restor'd, and happily set upon its old Foundation. And that, as an Historian of that Time says, so easily, and with so little Noise, that the wresting of that usurp'd Power out of their Hands, cost no Blood, for the getting of which they had wasted so many Millions of Treasure, and more than an hundred thousand of Lives.

Now,

Now tho', as it appear'd, the Nation in general desir'd a Restoration, yet those that had the Management of Affairs, were the more averse to it, and how to effect this was the Question; 'twas not to be done *by Might, nor by Power*, for that was in their Adversaries' Hands, nothing but the Divine Providence, *the Spirit of the Lord of Hosts*, could accomplish it. The General, (as a learned Author has very justly observed) who was the grand Instrument, by which *God* wrought out our Deliverance, like all other Instruments of Providence, was as well fitted as Man could be, for that glorious Part which he had to act for his *God*, his *King*, and his *Country*. He had the impenetrable Secrecy of *Cromwell*, without his Hypocrisy, and I believe it is pretty certain, no Man ever acted *such* a Part, under *such* Men, with so much Honour and Honesty: And tho' it is very certain, he always design'd to restore the King when Opportunity offered, (tho' not as others had done, rashly to go about it, when there was even no human Probability of Success) yet, no Man

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living,

living, of himself, could have Wisdom enough to foresee, or Understanding enough to contrive it.---Therefore, not to the Instrument, but to the wise Disposer of all Events, let us with the utmost Thankfulness ascribe the Glory. By our Presence here we have each declar'd it to be our Sense, that the Deliverance we this Day commemorate, was not *by Might, nor by Power, but by the Spirit of the Lord of Hosts.* We are, therefore, with Constancy and Perseverance, to render unto the divine Majesty, that holy Obedience in Thought, Word, and Deed, which we have this Day solemnly vowed. We are faithfully to pay all that Loyalty and dutiful Allegiance to *God's anointed Sovereign now set over us,* and to his Heirs after him, which we have in the Office of this Day religiously promised. Thereby we shall, in the most acceptable Manner, express our unfeigned Gratitude to God, for the great Mercies on this Day vouchsafed to our Fore-fathers. Let us, I say, with *thankful honest* Hearts, make the most grateful Returns to the Almighty,
for

for the wonderful Works he hath done for us, and that not only with our Lips, but in our Lives. Let us, with our Praises for Mercies received, join our Prayers for the *King's most Excellent Majesty*, and all that are put in Authority under him; and, certainly, there is need enough of our most fervent Prayers, at this Time, when our Armies and Fleets are in Motion. And tho' it may be true, we have an Army, and a very powerful Fleet, (so great, that this Nation never sent forth a greater) yet, unless *God* be on our side, in vain are our Preparations, for we know *by Strength no Man shall prevail*; therefore ought we to cry mightily unto *God*, who is our Strength and Stay, that he would be graciously pleased to go forth with our Fleets and Armies, and not to *remember our Iniquities against us, but to save us for his Mercies sake.*

Man, short-sighted as he is, is too apt to complain of Things that he knows not of, *viz.* Miscarriages and Misconduct; but surely, when the secret Springs of Government
are

are mysterious, and not to be laid open to every Eye, 'twould become us rather to look forward, and turn the Censures of our Governours, and their Actions, into humble Supplications to Almighty God in their Behalf, that He would be pleas'd to give them a discerning Spirit; as likewise, in Behalf of the whole Nation, ' that he would
 ' be pleas'd to turn every one of us from our
 ' evil Ways, that he may return unto us, and
 ' have Mercy upon us, that so Iniquity may
 ' not be our Ruin; that he may rejoice over
 ' us, to do us good, and may at last think
 ' Thoughts of Peace towards us, Thoughts
 ' of good, not of evil, to give us an expected
 ' End of our Trouble.

Lastly, and to conclude. As it has pleas'd the Almighty to baffle a late Attempt of the Enemies to our Quiet, against his Majesty and Government, by an insolent setting up a *Popish Pretender*, let us, (as is more particularly the Duty of this Day) return him Thanks for this, and all other his signal Favours, and beg of him of his infinite Goodness, still to preserve and continue

tinue to us *this Light of our Eyes, and Breath of our Nostrils.* Let us earnestly beseech God, that he would confirm and strengthen him in all Goodness, and make him wise as an Angel of God, to discern between Good and Evil, that he may know how to go in and out before this great People; that he may have a Heart always to study and seek his Peoples Good all the Days of his Life. And that this Blessing may be continued to latest Generations, grant him a long and happy Reign over us, and that his Posterity in *this Royal Family* may endure for ever, and *his Throne as the Days of Heaven, that under them we, and the Generations to come, may lead peaceable and quiet Lives, in all Godliness and Honesty.*

Which God of His infinite Mercy grant through the Merits of Jesus Christ, to whom and the Holy Ghost, Three Persons but One God, be ascribed all Honour, Power, Might, Majesty and Dominion both now and for evermore. Amen.

F I N I S.

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A circular postmark from Hull, England, dated 1891. The text "HULL" is at the top, "ENGLAND" is at the bottom, and "1891" is in the center. The postmark is slightly faded and overlaps with the text of the letter.



THE
GOD OF THE FUTURE
AND THE GOD OF THE PAST
AND THE GOD OF THE PRESENT
AND THE GOD OF THE WORLD TO COME

1. 1. 1. 1.